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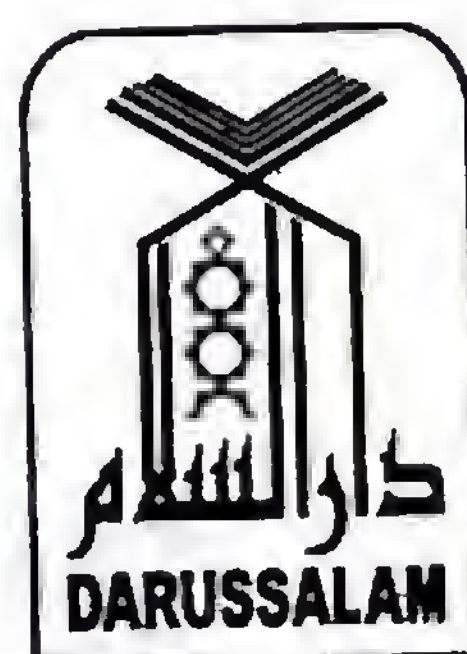
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المملكة العربية السعودية

WHEN THE MOON SPLIT

(A Biography of prophet Muhammad ﷺ)

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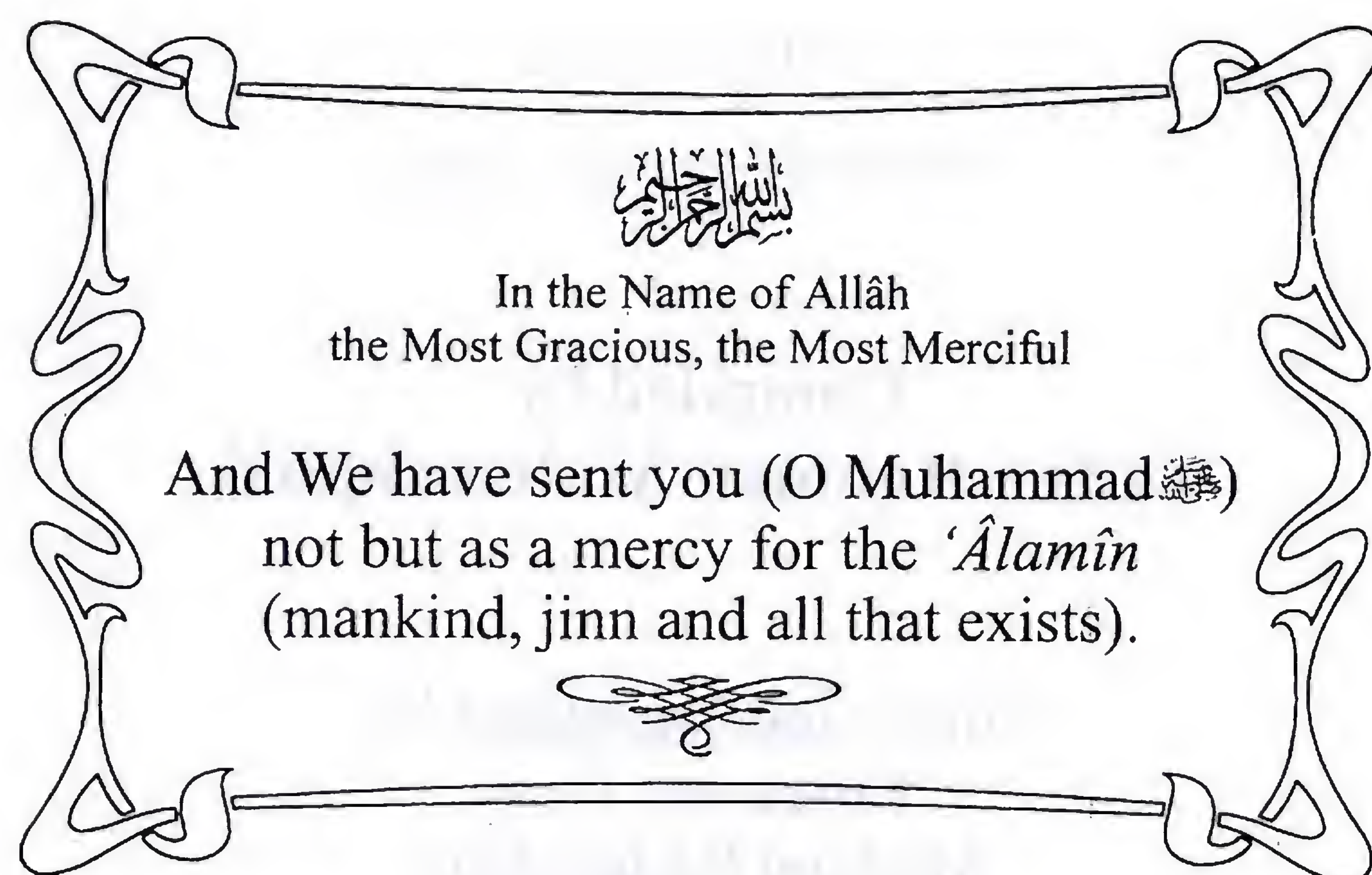
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Publishers Note

The biography of the Prophet Muhammad ﷺ is a very noble and exalted subject. The heart of every Muslim is filled with the love of the Prophet Muhammad ﷺ. Love and respect of a person depends on the benefits he gets from him. As the Prophet is the greatest benefactor of humanity, every Muslim has deepest love for him. Allâh the All-Mighty has described and explained the status of Muhammad ﷺ in the Qur'ân:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ [آل عمران: ٣١]

“Say (O Muhammad ﷺ to mankind): ‘If you (really) love Allâh then follow me (i.e. accept Islamic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you...’ ” (3:31)

To highlight the exalted status of the Prophet ﷺ and to bring in light the efforts made by him in the propagation of the Divine Message — the religion in truth, and the hardships he endured in the preaching of this religion, especially at that time which was perhaps most unsuitable socially and intellectually for the acceptance of the message of Truth, Safi-ur-Rahman Mubarakpuri has presented this book.

The facts about the life of the Prophet ﷺ have been collected from the Qur'ân, authentic *Ahadith* and other authoritative and reliable sources so as to compile the book on factual basis without any distortions. The translation and its editing has been done by professional people having an experience of presenting many books on the religious topics.

The name of the book has been chosen from the great miracle of the splitting of the moon into half. Allâh has described this miracle in the Qur'ân saying:

﴿أَفَرَأَيْتِ السَّاعَةَ وَانْشَقَّ الْقَمَرُ﴾ [القمر: ١]

“The Hour has drawn near, and the moon has been cleft as under.” (54:1)

The following *Hadith* is also about the same miracle:

“Narrated Anas ؓ: The people of Makkah asked the Prophet ﷺ to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon.” (*Sahih Al-Bukhâri*)

We hope that all the Muslims who read this book will find in them a new zeal towards their religion and towards the performance of those religious, moral and social duties which the religion of truth Islam demands from them. The demand of Islam is totally for the benefit of the mankind, individually as well as collectively, not only for this world but also to be beneficial in the life of the Hereafter.

The non-Muslim readers are expected to acquire a true understanding of the religion of Islam and the last Prophet Muhammad ﷺ, as they have been often misguided by the false pretensions supplied to them by the foreign sources opposing Islam.

I pray to Allâh that this book may prove beneficial to all the readers, and they get full benefits so as to achieve the successes of this world and the world Hereafter.

Abdul-Malik Mujahid

General Manager

Darussalam

From the Author

The biography of the Prophet is a very noble and exalted subject. It teaches Muslims about the rise of Islam, and how the Prophet Muhammad ﷺ was chosen by Allâh to receive divine revelation. Muslims also learn of the hardships the Prophet and his Companions faced, and how they eventually succeeded with Allâh's help.

Muslims who study the Prophet's life, learn much more from it than the story of one man's life. They discover how Allâh prepared the Prophet for his mission; how Allâh revealed the Qur'ân to the Prophet; how the teachings of Islam fortified the hearts of early Muslims; how a small band of faithful Muslims defeated Arabia's fiercest warriors; and how the truth of Islam triumphed over falsehood and its many devotees.

The Prophet's biography thus helps Muslims better understand their religion. For this reason, scholars from the time of the Prophet to the present have been very careful about determining the authenticity of the sources of the Prophet's biography. However, not all biographers have made use of the available research. Many have written distorted accounts of the Prophet's life, adding whatever appealed to them regardless of its accuracy or authenticity. Consequently, there are many written accounts of the Prophet's life that contain information contrary to the teachings of Islam.

In the light of these problems, many people asked me to compile an authentic biography of the Prophet based on authentic sources. I accepted this challenging task and began piecing together this biography from the following sources: the Qur'ân, authoritative explications of the Qur'ân, authentic sayings of the Prophet and authoritative biographies.

I pray to Allâh that Muslims will benefit from this work, and that it will be a source of blessings in both worlds.

Safiur Rahman Mubarakpuri

Shawwal 12, 1415 A.H.

Preface

'*When the Moon split*,' is based on Arabic sources and was originally written in Urdu. The translators were thus confronted with the arduous task of working with three different languages involving different narrative techniques.

Rendering '*When the Moon Split*' into English entailed more than a simple translation of the text. It required the adaptation of a text with its unique cultural framework to the standard narrative conventions of another culture. At the same time, the translators were required to adhere to the outline of standard Arabic biographies of the Prophet.

Limited by the narrative boundaries that define such biographies, our modest goal was to produce a text accessible to those who are somewhat familiar with the life of the Prophet. Nevertheless, many readers may still find certain concepts, terms or even certain events difficult to comprehend. We recommend using a good reference book on Islam or Islamic history to clarify passages that appear obscure.

Those who have read other biographies of the Prophet, may find '*When the Moon split*' unique in that it is a straightforward account of the Prophet's life, based on what Muslim scholars and historians regard as the most accurate and reliable sources. No attempt has been made to "modernize" the Prophet by emphasizing certain of his qualities that are currently fashionable, nor by omitting or justifying anything that would be considered "politically incorrect" by some contemporary readers.

Unfortunately, many Muslims have written about the Prophet's life in English as apologists, hoping to appeal to a somewhat skeptical audience. Professor Mubarakpuri wisely resists offering such justifications and explanations. The Prophet, after all, transcends time and culture. It is not necessary to recreate him again and again for different audiences and different times because his greatness is apparent in any context. The truth of his message and mission will endure, and the following pages are a testimony to this fact.

Michael Richardson & Tabassum Siraj

Jeddah 1998

The Prophet Muhammad's Ancestors

Lineage being an important consideration in Arab society, the Prophet's family tree was well-documented. He was born into a family that traced its ancestry back to the Prophet Ibraheem (Abraham) through Isma'eel (Ishmael).

The Prophet's lineage is as follows: Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abdu Munaf bin Qusayy bin Kilab bin Murrah bin Ka'b bin Luayy bin Ghalib bin Fihir bin Malik bin Nadir bin Kinana bin Khuzaymah bin Mudrika bin Ilyas bin Mudhr bin Nizar bin Ma'd bin Adnan.

While all scholars agree that Adnan was the descendant of Isma'eel عليه السلام, there is much dispute about the number of generations between the two and the names of each descendant.

The Prophet's mother was Amina, the daughter of Wahb bin Abdu Munaf bin Zuhra bin Kilab. *Kilab* also appears as a paternal ancestor of the Prophet. It is said that his real name was Urwa or Hakim, but he was known as *Kilab* because of his passion for hunting with dogs (called "*Kilab*" in Arabic).

The Prophet's tribe

The Prophet ﷺ belonged to the tribe known as Quraysh, the most respected tribe in Arabia. "Quraysh" was, in fact, the surname of Fihir bin Malik or Nadir bin Kinana. Later, his progeny came to be known by the name Quraysh.

The Quraysh enjoyed a position of honor in the peninsula. One member of this tribe, Qusayy, played an especially vital role in establishing the greatness of this tribe. His real name was Zayd, and upon his father's death, his mother settled among the Azra tribe near Syria. It was there that Qusayy was brought up. He returned to Makkah during his youth, and assumed the trusteeship of the *Ka'bah*¹. Because of his prestigious position, he was at

¹The *Ka'bah* was the first house of worship built for mankind. It was built by Adam, and later rebuilt by the Prophets Ibraheem and Isma'eel.

liberty to open the door of the *Ka'bah* whenever and for whomsoever he liked. He established the system of playing host to the pilgrims who journeyed to Makkah, preparing large quantities of food for them, and serving beverages made from honey, dates or raisins.

Qusayy also built a house north of the *Ka'bah*, which he named Dar Al-Nadwah, and in it were held many of the tribe's official activities. Dar Al-Nadwah housed the tribal parliament, and marriages were also performed on its premises.

Qusayy was entrusted with the standard and bow of the Quraysh. No one but he had the right to fasten on the battle standard. Gracious and wise, he was obeyed unhesitatingly by his tribesmen who, under his leadership, settled in Makkah, and grew from a scattered band of people into a homogeneous community.

Lineage

The Prophet's lineage is called Hashmi after his great grandfather, Hashim. Hashim assumed the position of host to the pilgrims, a privilege which, after him, was transferred to his brother, Muttalib. After Muttalib's death, the progeny of Hashim reclaimed this privilege and retained it until the advent of Islam.

Hashim was very well-respected and earned the title Sayyed Bathaa (chief of Bathaa). He was called Hashim (one who mashes something) because he used to mash pieces of bread in meat and soup and distribute it for others to eat.

The Quraysh were merchants by profession, and Hashim arranged trade journeys for them to Yemen each winter and to Syria each summer. He obtained security for them from the authorities in both these countries. In Surah Quraysh (a "chapter" of the Qur'ân is called a "*Surah*"), Allâh reminds the Quraysh of their debt to Him for these important trade expeditions.

Hashim once passed by Yathrib (later known as Madinah) en route to Syria, and there he married Salma bint Amr, a lady from the

tribe Banu Adiy bin Najjar. He halted there for a few days and then left for Syria. He passed away in Gaza, a famous city in Palestine. At the time of his departure, Salma was pregnant. She gave birth to a son whose hair had white streaks. She therefore named him Shayba, which means "one with gray hair." None of Hashim's relatives in Makkah knew about the birth of Shayba. Eight years later, however, Muttalib found out about his dead brother's son and decided to bring Shayba to Makkah. When he entered Makkah with Shayba, the people thought the young boy was Muttalib's slave and referred to Shayba as Abdul Muttalib, which means 'Muttalib's slave'. Thus, Shayba became known as Abdul Muttalib.

Abdul Muttalib grew up to be a very handsome man and became a leading figure of the Quraysh tribe. He was the chieftain of the Quraysh and oversaw the tribe's trade caravans. Famous for his generosity, he was called "the Generous." He gave his leftovers to the needy, and even to animals and birds. For this reason, he was described as the "feeder of men on earth and of beasts and birds on the mountaintops."

Abdul Muttalib also had the honor of rediscovering the sacred well of *Zamzam*. This well had gushed forth when the infant Isma'eel kicked at the dry sand while his mother, Hajar (Hagar), searched for water. The location of the well had been forgotten ever since the tribe of Jurhum covered it when they were being exiled from Makkah. One night Abdul Muttalib had a dream in which he was shown where to dig the well. When he started digging next to the *Ka'bah*, the water of *Zamzam* began to flow again.

It was also during Abdul Muttalib's time that the *Ka'bah* was attacked by the Abyssinian conqueror Abraha and his men, whom the Qur'ân refers to as the "Companions of the Elephant." Abraha advanced with an army of sixty thousand men, intent on destroying the *Ka'bah*. By destroying the *Ka'bah*, he hoped to divert Arab pilgrims to his church in Yemen.

Abraha reached the valley of Muhassir, between Muzdalifah and Mina, ready to invade Makkah. As he advanced with his elephant, the beast that had terrified all of Makkah suddenly refused to move. As for the sixty thousand soldiers, Allâh, in defense of His Sacred House of worship, sent flocks of birds to pelt the invaders with stones. The soldiers were repulsed, and they lay felled by the stones, their bodies resembling "mashed corn." Apart from the miraculous intervention of Allâh in defense of the *Ka'bah*, this episode in Makkan history showed the strength of Abdul Muttalib's character. He stood up to Abraha's might in defense of his own property, unshakable in his faith that Allâh would protect His sacred house, the *Ka'bah*.

Abdul Muttalib's son, Abdullah, the father of the Prophet ﷺ, was a handsome youth. He was called "*Dhabih*" (the sacrificed) in reference to the rediscovery of *Zamzam*. When Abdul Muttalib was digging beside the *Ka'bah* in search of the old well, the Quraysh watched him idly. Once he began to reach wet soil, they insisted on sharing in his discovery, and they raised a great clamor. Abdul Muttalib vowed to Allâh that he would sacrifice one of his ten sons if he were allowed to uncover the well. In the end, Abdul Muttalib continued excavating and discovered the old well.

Afterwards, he drew lots to determine which son he would sacrifice, and Abdullah was chosen. Abdul Muttalib took Abdullah to the *Ka'bah* and was prepared to sacrifice him, but the Quraysh, particularly Abdullah's brothers and maternal uncles, were opposed to the sacrifice. Finally, it was decided that one hundred camels should be sacrificed in his place. Hence the Prophet ﷺ is called the descendant of the "two sacrificed ones" (Isma'eel عليه السلام and his own father, Abdullah). Similarly, he is referred to as the descendant of the "two elders held for ransom," for Isma'eel عليه السلام was ransomed for a ram and his father for a hundred camels.

Abdullah was married to Amina, the daughter of Wahb. Wahb was a chieftain of Banu Zahra. Shortly after the marriage, Amina

became pregnant, but before she could give birth to their child, Abdullah was sent by his father to Yathrib or Syria on business. Tragically, he passed away in Yathrib on the return journey and was buried in the house of Nabgha Dhabyani.

Muhammad (ﷺ) is born

Muhammad (ﷺ) was born in She'eb Banu Hashim in Makkah. It was a Monday morning in spring, the ninth day of Rabi' Al-Awwal (according to some sources it was the twelfth of Rabi' Al-Awwal), fifty to fifty-five days after Abraha's failed attack on the *Ka'bah*. In Arabic, the word for elephant is "*Feel*," and hence the year came to be known as '*Amm Al-Feel* (the Year of the Elephant). In the Gregorian calendar, the date corresponds to April 22, 571 C.E.

While Amina was pregnant, she had a dream that a light was emitted from her lower body that illuminated the palaces of Syria. When she went into labor, Shifa bint Amr, the mother of Abdul Rahman bin Auf, served as midwife. Abdul Muttalib received the news of his grandson's birth with joy. He took the newborn to the *Ka'bah* and invoked Allâh's blessings and gave thanks.

Believing his grandson would grow up to be highly praised, Abdul Muttalib named him Muhammad, which means "he who is praised." In keeping with Arab tradition, he then shaved the baby's head and circumcised him on the seventh day. Afterwards, he invited his fellow-Makkans to a feast.

Muhammad ﷺ was first nursed by his mother, and then by Umm Ayman, his father's slave. An Abyssinian whose real name was Barakah, she embraced Islam and migrated to Madinah, where she died six months after the Prophet's death.

Foster Brothers

Thuwaybah, the slave of Muhammad's uncle Abu Lahab, also nursed the infant. At that time, Thuwaybah was also nursing her own child, Masrooh, as well as Hamzah bin Abdul Muttalib and